

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11

Haugen, Rev. A. K.
dec46

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No. 2

Third Sunday After Epiphany "WHEN JESUS ENTERS"

Read Mark 1:21-35

It makes a great deal of difference when Jesus enters. When Jesus came into the synagogue in Capernaum He began to teach the people. They were astonished at His doctrine. It still astonishes people to hear the authoritative teaching of Jesus. And we notice that Jesus does not leave out doctrine to make all groups feel at home. He does not adapt the truth to suit the people. He expects the people to adapt themselves to the truth.

His teaching has power. He showed His power over evil spirits when he spoke "Hold thy peace and come out of him." He still has that power. Here is hope for you who are held by sin or dominated by evil habits. Hear His word. It applies to you. Let Jesus enter. He will change your life.

The people in the synagogue were surprised and thrilled at the power of Christ's words. But like so many now they were satisfied with that thrill at the meeting. They did not take Jesus with them home. It made a difference that Jesus was present at their meeting. But it made a lasting difference to those who took Jesus with them to their home.

Do not leave Jesus in church or your fellowship with him only for Sundays. Take Him along into every phase of your everyday life.

Peter surely could have reasoned that it was inconvenient to invite Jesus to his home that day. There was a sick person in the home. But we see that it is especially fortunate to invite Jesus in to our home when we have trouble. If you have sickness, bereavement or other difficulty to face invite Jesus in.

As Peter took Jesus with him to his home we find that it was not long before he could share his troubles with Jesus. Peter's mother in law was sick. She had high fever. It may have been like malaria fever. Mosquitoes that are raised in foul swamps and do their work in darkness carry this disease. They inject the fever germs into the blood streams of the people. Jesus healed her. Jesus can heal our physical ills.

But much worse ills beset many. An evil fever known as sin has been injected into the very life of human beings by spirits from the dark swamp of hell. For this fever no self help avails. There is nothing you can do to cure that fever except to send for the Great Physician Jesus.

Tell Jesus about the fever in your heart. He will cure it. Take Him into your home and into your whole life, yes even into the lives of your dear ones. Tell Jesus about those whom you fear are still held by the world and sin. He can cure them too. Jesus is looking to you to bring Him into the home and into contact with those in your home who do not know Him.

We notice that the lady that was an invalid began to serve as soon as she had been healed by Jesus. This also is true of those whom Jesus has healed from sin. Their desire will be to serve Him.

"When Jesus enters meek and lowly,
To fill the home with sweetest peace;
When hearts have felt His blessing holy,
And found from sin complete release,
Then light and calm within shall reign,
And hearts divided love again."

"Where law ends tyranny begins."
—Samuel Johnson.

Character is not made in crisis—it is only exhibited.

Slander is a coward's weapon to crush a foe. —Anon.



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REMEMBER TO PRAY FOR YOUR LEADERS IN THIS IMPORTANT WORK.

—Picture sent by M. B. Odland.

ASSURANCE or CONVERSION

By E. V. STIME

It is not always easy to analyze or to chart one's spiritual experiences, especially while going through them. When the crisis is past, however, it is quite another matter to realize what the final outcome is. In this respect we are much like the blind man in John 9. It was difficult for him to give to the Pharisees a detailed diagnosis of the miraculous healing. Of one thing, however, he was certain: "One thing I know, that whereas I was blind, now I see." The result or outcome of the experience was of most importance to him. Details were secondary.

In ministering to souls we need always to keep our eyes on the goal: to lead individuals out of darkness into light. The outcome is more important than a scientific analysis of what is happening or how it happened. Especially is that true if the resultant testimony can be expressed in the words, "Once I was blind, but now I see." We are now thinking of many people who have had a conscious and personal Christian experience of sin and grace. They have been led into a new-found freedom, peace and joy in the Lord. Through the Spirit's work, they have come to see their sins as an offense against God, and having confessed both their sins and their sinfulness, they have accepted God's forgiveness. Later on, when telling others of what has happened, these individuals have referred to this experience as their conversion. In many, perhaps in most instances it was a conversion—a turning about from a life in sin to a walk in holiness.

However, might not that experience have been an acceptance of the assurance of God's full forgiveness and sonship with Him? Our question does not at all preclude the possibility and actuality of conversion. For it seems that many who were made heirs of salvation in baptism have forfeited their heavenly rights. They need to "arise and go to their Father." The question concerns itself with the possibility of abiding in the Vine when once grafted in.

There are those who would ask, "What difference does it make whether we call the experience conversion or assurance, as long as the outcome is peace with God?" It makes a lot of difference, especially when it is supposed (as it is in some circles) that all baptized children must at some time be converted if they are to be saved. Such a supposition either denies God's saving grace in infant baptism, or it denies God's preserving grace during childhood. And

such denials are attacks upon God's word.

Let us consider what surely must be the God-intended experience in the life of one born again through baptism. Note, we say the God-intended, not the man-expected experience. We are thinking primarily of our Lutheran people, those who for the most part were brought into fellowship with God in infant baptism.

Not only did God provide salvation for all, but He also provided the means whereby that salvation might become the possession of all, even little children. Through His means of grace He offers forgiveness of sins, life and salvation. Wherever faith is present to accept His offer, there is a saved soul.

Now life with Jesus is always conditioned upon honesty and "walking in the light." Under proper tutelage the baptized child, as he develops physically, mentally and spiritually, becomes aware of sin. At first sin consists in sinful acts only. However, as long as that child makes honest confession of his sins to God, so long that child is a member of God's family. If, on the other hand, that child consciously does sin without acknowledging and confessing it, when "tutors" direct him to Jesus, there it is quite apparent that that child is no longer in God's family. Until he comes to God and makes confession, all cannot be right between him and the Lord, however good a boy he might otherwise be.

But now back to the child honestly confessing his sins to God. None will deny the fact that as long as one honestly confesses all known sin to God, he is a child of God, regardless of his age or maturity. On that basis it is absolutely safe to say that it is possible for man to grow from childhood through adolescence and into adulthood, and at the same time live in the forgiveness of sins. Whether or not he is always fully assured of forgiveness, or is victorious over every sin is another matter. Again, we are thinking, not of the usual experience, but of God's intended development in the life of one born again in infant baptism.

Life in Christ can be as genuine in childhood as at any time. Just because it is immature in no wise makes it unreal. But if that spiritual life shall be preserved, there must be a development from the child's repentance to the conscious repentance and faith of an adult. This is absolutely essential, especially in view of the many evil tendencies that crop out in the transitional age.

During the "pre-teen" years, as indicated, the child recognized sins as single acts

TOPICS OF INTEREST

Snowbound

"That stretch of road along that half mile field on this side of the ravine is completely blocked. It's that way every winter. Many years we never have services between Christmas and Easter. Besides the weather is bitterly cold and stormy and the church hard to get warm." That settles it. The pastor feels the effects of the busy holiday schedule and almost welcome this chance to take it a little easier. And the people get that comfortable feeling—they can stay home on Sundays with a good conscience.

So pastor and people hibernate—or as we say in Norwegian, "Suge paa labben" that is suck or nibble on the paw. It may be necessary for the bear to preserve his existence in this way, but we know that when he comes out in the spring he is generally starved and scrawny. The same will be true of us if we make winter a spiritual hibernation. It all depends on what paws we nibble. If it is on the paw of self complacency and indifference we are going to lose weight spiritually. If it is on the filthy paw of sinful thoughts spiced along by unwholesome reading and impure companions, we shall be spiritual skeletons by spring. If it is on the paw of empty nonsense that fills so much of modern entertainment we shall be badly in need of spiritual vitamins by Easter; but the danger is that in our weakened condition we shall have lost all appetite for wholesome food so that we no longer desire it.

However, to be snowbound or isolated need not mean to be in spiritual hibernation. It was the lonely Paul, prisonbound in Rome, who said, "The Gospel is not bound." The Bible, good Christian literature, many good radio services, church papers, etc. are on this side of the snowdrifts. If we must be snowbound and isolated, let us be alone with Jesus. Then we shall grow spiritually.

—That one-fourth of your life, the period between Christmas and Easter, how do you spend it? In spiritual hibernation, or in the green pastures of Christ's fellowship? When the snowdrifts have melted may each one have a little more to share with others in the fellowship of the saints.

—A. K. H.

of disobedience. He promptly confessed those sins to God, and in most cases, we hope, accepted His forgiveness. During the transitional period, beginning with the teen years, he sees not only the single acts, but also realizes the source of sin: an evil heart. Fortunate is he who has been led to see that being baptized, he has two natures within. The one nature wants to live according to the flesh, the other in response to the Spirit. God intends that he shall realize that living after the flesh will result in defeat. If, on the other hand, he desires to abide in Christ, he must by the Spirit's power put to death the cravings of the flesh (Rom. 8:13). Here he faces a crisis. As never before, that individual will see that by nature he does not love God, but instead he loves sin. Perhaps for the first time he will realize that he abstains from certain sins, not from love to God, but because of the consequences of evil. Besides, there are things he knows he ought to do which he neglects.

If such a person is still honest he will admit, perhaps for the first time, that he has an evil nature with interests, ambitions and lusts that are worldly. And all this in spite of the fact that he became a child of God in baptism, and has from God a divine nature within (Gal. 5:17).

Many of these adolescent youth, when they realize the depraved nature within, doubt that they are children of God. Nor is that strange, especially if they are led by the Spirit of God to see their total wretchedness and sinfulness. True, they have not lived in open sin but the awful—
(Turn to Page four, please.)

The SHEPHERD — HYRDEN

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Pastor I. J. SAUGEN

Pastor Saugen has served as chaplain in the armed forces for several years. As reported he returned to Viking, Alberta recently. He has taken over the work in the Viking parish.

We welcome you back into our midst Pastor Saugen. We pray that God will bless you and your family as you again, in mutual endeavor with us, serve the Lord in our District.

Christ The Answer to Stewardship Education

As we think of an education we think of being taught by someone don't we? Today we are going to discuss stewardship education. Christ is to be our teacher. He is to enlighten us concerning stewardship.

Possibly we should first of all have a clear understanding of the term 'stewardship'. This term is often misused and is not understood in its broad meaning. Too often it is applied to man's responsibilities for the use of his temporal possessions only and many people think of it in terms of money rather than in terms of life. True stewardship however, takes in the responsibility of a Christian in all relations of life—time, talent, energy, money, prayer, etc. All of our lives belong to God. We are to give an account of how we have used every phase of it. Rom. 14:12.

Stewardship's chief concern is not material but spiritual. In our Luther League work it must be stewardship, not for money's sake, but for man's sake; not for material purposes but for spiritual; not for the sake of the Luther League but for the Kingdom of God. God has entrusted to us many things which we are to use. Let us consider how we are making use of a few of them.

God's "No"

By Barbara Cornet Ryberg

God's "No" means "Something better"—
I can trust Him with my all.
The God who formed the universe
Attendeth when I call;
And when in love and wisdom
He withholds my heart's request,
His "No" means "Something better", —
He will give me what is best.

God's "Wait awhile's" bring blessings
That His "Right away's" withhold.



Pastor M. A. DALE

The schedule of our District President's speaking engagements as far as we have learned it is as follows:

At the Saskatchewan Lutheran Bible Institute for consecration meetings January 27 — February 1.

Sunday February 3rd.
Camrose Lutheran 11:00 A.M.
Parkland 2:30 P.M.
Wetaskiwin 7:30 P.M.

Consecration Week at Camrose Lutheran College beginning Monday Evening 7 P.M.

Camrose Circuit Luther League Convention Camrose Lutheran Church Feb. 8—10.

Pastor Dale will attend the first part of Canadian Lutheran Bible Institute Fellowship Week February 11—17.

The 1946 Budget

It is time now to prepare and plan for the ingathering of the 1946 Budget. Success depends largely upon getting an early start. Secure Penny-a-meal boxes and labels, if you need them, and make a thorough preparation for making use of them.

The fiscal year of 1945 ends January 31, 1946. At the time of the printing of this issue of the Shepherd we are short about \$800 of last year's total of 147%. The above statement is based on the report of January 4th. from Dr. Bergsaker's office.

Penny-a-meal boxes, labels and pamphlets are available. Order from

Pastor A. M. VNGE

400 Drawer — Camrose, Alta.

The Dry Stick Caught Fire

Cambell Morgan tells about an old minister who was called "The Dry Stick". Finally no churches wanted him, and he became in want. That brought on a turning time in his life. He humbled himself before God and confessed his lukewarm condition. God heard his prayer and filled him with the Holy Spirit and power. A church invited him to conduct special meetings and a gracious revival resulted. Other churches sent for him and wherever he held meetings, God's people were revived and souls were saved. People said of him, "The Dry Stick has caught fire."

This is our present need. How can we put anybody on fire unless we are burning in the Spirit ourselves? If Christianity is true, as we believe it is, we should be hot for it. If there is a heaven to be saved to and a hell to be saved from, may God help us not to be luke-warm in proclaiming it. Some of the smaller denominations have made great progress while some of the larger ones have not advanced. Is it not because some of these smaller groups of God's people have been on fire by the Spirit of God?

—The Standard.

When He's tried me in the fire

I shall then come forth as gold.

Oh, what peace it brings in sorrow,

And what comfort fills my breast

Just to know, what'er His answer,

He will give me what is best.

—Sunday School Times.

A friend is one who brings out the best in you; comforts you in time of grief; encourages in defeat; rejoices in triumph. It takes a big person to be a real friend.

FÆRDIG TIL FLYTNING

Evangelium: Matt. 24, 35—44.

Himmel og jord skal forgaa, men mine ord skal ingenlunde forgaa.

Men hin dag og hin time vet ingen, ikke engang himmelens engle, men alene min Far. Og likesom Noas dage var, saaledes skal Menneskesønnens tilkommende være. Ti likesom de i dagene før vandflommen aat og drak, tok tilegte og gav tilegte, like til den dag da Noa gik ind i arken, og de visste ikke av, før vandflommen kom og tok dem alle, saaledes skal ogsaa Menneskesønnens tilkommelse være.

Da skal to være ute paa marken, en tages med, og en lates tilbake. To kvinder skal male paa en kvern, en tages med, og en lates tilbake.

Vaak derfor! ti I vet ikke, hvad dag eders Herre kommer. Men det skal I vite, at dersom husbonden visste, i hvilken nattevakt tyven kom, da vilde han vaake og ikke la nogen bryte ind i sit hus. Derfor vær ogsaa I rede! ti Menneskesønnen kommer i den time, I ikke tænker.

Det er vor sidste store flytning Jesus taler med os om idag. Han glæder sig til den. Han glæder sig til at føre sin forløste slekt fra den gamle, ved synden forbandede, jord, over paa den nye, hvor Gud og hans søn og vi mennesker skal sammen som en stor lykkelig familie i al evighet.

Men de fleste mennesker vil ikke høre noget om denne flytning. De vil bo her. De har ikke noget høiere ønske end at Gud lot dem faa være i fred her.

Men Jesus sier os her i teksten at flyttedagen kommer til alle. Alle maa avsted. Denne jord har Gud aldrig tænkt som blivende sted for menneskene. Den skal brændes. Derfor maa alle flytte. De som vil og de som ikke vil.

Men det er bare de der har gjort sig færdig til flytningen, som faar bo paa den nye jord, sier Jesus. De andre blir evig hjemløse og holder til i mørket uten for der er graat og tænderskjæren.

Min kjæser læser, er du færdig til flytningen? Og er du færdig idag, nu med en gang? Jesus sier nemlig idag, at vi maa vente ham hvert øieblik. Han kommer i den time vi ikke tænker. Sæt at menneskesønnen kommer i dette øieblik! Er du færdig til at møte ham? Vilde det bli din lykkeligste dag eller den forfærdeligste dag i dit liv?

Du spør: hvordan skal jeg bli færdig saa jeg kan møte Jesus med frimodighet idag?

Faar jeg spørre dig: hvad tror du at du vilde gjøre om du visste at Jesus kommer inden du legger dig ikveld? Du fik vist meget at bestille. Du maatte faa gjort op med Gud — kanske ogsaa med mennesker, som du enten har bedrat eller lever i uvenskap med.

Og nu ber jeg dig i min dyrebare Frelser navn: gjør dette straks, for Jesus kan komme hvert øieblik sier han. Og nu paa stedet kan du bli færdig til at møte ham. Ti om du lever tusen aar eller du møter Jesus idag, saa er det bare Jesu dyre blod som gir dig frimodighet til at møte ham og frelser dig i dommen.

Det er en underlig fornemmelse, om Jesus kom i dette øieblik, ikke at kunne mere end se op til ham og si: Jesus du greier vel min sak nu? Jeg har bare dig. — Men tank, naar han saa tok mig op til sig og sa saa tryk og mild: "stol paa mig!"

Der er mange kristne som gaar omkring med frykt for at de ikke skal være færdige naar Jesus kommer. Den frykt er helt ufrugtbar og imot Jesu vilje. Jeg skal ikke tænke paa om jeg er færdig til at møte Jesus imorgen. Jeg skal gjøre mig færdig til at møte ham idag. Det er hemmeligheten, sier Jesus, ved at være færdig naar han kommer.

DEN STØRSTE SYND

Campbell Morgan har sagt: "Jeg vil idag tale til eder om den største av alle synder. — Det er ikke om drukkenskap, skjønt det er en stor synd, heller ikke om usedelighet; ti der er en synd som er verre end den. Heller ikke vil jeg tale om løgn, tyvagtighet eller mord; nei, jeg vil tale om — et forherdet hjerte; ti det er den største av alle synder.

"Men, sa han, "et forherdet hjerte faar man ikke plutselig; nei det er en proces, som man gaar igjennem."

Han illustrerte det paa følgende maate: "Noen av eder," sa han, "har kanske været ved en smedie og betraktet en smed i hans arbeide.

Hvad gjør smeden, naar han vil ha et

stykke jern til staa?

Jo, han tar jernet, stikker det ind i ilden, legger kul ovenpaa og blaaser paa det. Saa tar han det ut og ser paa det; men ser han, at det ikke er helt gjennemglødet, stikker han det atter ind i ilden.

Naar det saa er gjennemglødet, tar han det hurtig ut og stikker det ned i vand; men naar det er avkjølet, tar han det op for paa ny at legge det ind i ilden.

Slik holder han ved, og den, som ikke kjender smedens gjerning, vilde tro, at han ikke var ganske klar. Men han vet, hvad han gjør, og han fortsetter med at opvarme og avkjøle jernet, indtil han tar det ut for siste gang. — Da er det haardt nok; — ti da er det staa."

Det er denne proces, som satan saa gjerne vil gjøre med menneskesjelene.

Hjertet blir opvarmet av evangeliet, ordets gløder kommer til, og der pustes paa dem ved den Helligaand. Da er sjelen blødgjort, ja den er nær ved at glide ut av satans hender; men hurtig ser han at faa den avkjølet, og da er han sikker for den gang.

Men atter kommer sjelen i Guds ords berøring og blir opvarmet; men saa blødgjort som første gang blir den ikke, og igjen avkjøles den i verden og synden.

Sjefienden har intet imot at hjertet saaledes opvarmes av evangeliet, naar han bare kan faa det hurtig avkjølet, og naar sjelen har gjennemgaat denne proces flere gange, og den for siste gang har været pusket til av den Helligaands ild, men igjen blir avkjølet, saa er den staa sat — den er haardt nok; ti den er — forherdet. —

Ven! Jeg ber dig, — nøl ikke saa lenge, at det til sist vil sies om dig: "Nu er den sjel haardt nok — den er forherdet!"

Da er det ikke lenger noen fare for, at dit hjerte skal blødgjøres av evangeliets varme, saa du blir frelst. Gud give, at en nøler i aften maatte faa se, hvor farlig det er at nøle, og at en saadan blev grepet av Gud, likesom Lot fordum blev grepet av englene og ført ut. —

En nøler kan ogsaa bli en hindring for andre, saa de ikke søker frelse."

—Broderbaandet.

Kristus nære i dødsstunden

Der er nu hos Guds en ung pike som har vært medlem av denne menighet. Jeg besøkte hende kort før hun døde. Hun befandt sig da i det siste stadium av utmattelse. Hun var rent ut vakker som hun laa der, og jeg har aldrig hørt saadanne ord som faldt fra hendes leber. Hun hadde hat misregninger og vanskeligheter, men der hørtes ikke et ord av klage, men hun takket Gud for alt dette, da det hadde ført hende nærmere Jesus.

Da jeg spurte hende om hun var redd for at dø, svarte hun:

"Nei, det eneste jeg frykter for er at min taalmodighet skal ta slut. Endnu har jeg ikke sagt noe utaalmodig ord, og jeg happer at jeg ikke heller skal si noe saadant. Det er meget kjedelig at være saa svak, men om jeg fik velge saa valgte jeg heller at ligge her end at være frisk; for jeg finder det at være meget dyrebart. Jeg vet at min Forløser lever, og jeg venter paa den stund da han skal sende sin ildvogn og hente mig op til sig."

Jeg spurte hende om hun aldrig tvilte.

"Nei, nei," svarte hun, "jeg har kastet mine arme om Kristus."

Og har du ingen frykt for dine synder?"

"Nei, de er alle forlatte og jeg stoler paa Jesu dyre blod."

"Og du tror at du ikke skal tape dit mot, naar du nærmes døden?"

"Nei, ikke om han er nær mig og han skal aldrig la mig alene eller forlate mig som han selv har sagt."

C. H. Spurgeon.

Bønnens Kraft

Bønnen er den sterkeste, men mest forsmøtte av alle krefter som staa til den kristnes raadighet. Den opmuntres ved løfter som er talrike og mer absolutte end dem som er git i forbindelse med hvilken som helst anden handling eller forret i den troends liv.

Og dog forholder det sig saa, at av alle et gud fryktig livs evner og muligheter er dette den som minst er tat i sterk og kraftig bruk. Vi har ikke fordi vi ikke ber, og faar ikke fordi vi ber ilde. Hvorav det at vi sist av alt og minst av alt tar vor tilflukt til bøn i tider naar den enkelte, saavelsom menigheten og nasjonen har sine krittiske øieblikker?

Dr. A. T. Pierson.

QUESTION BOX

Why Lutheran Confirmation for Your Child?

From The Education Office

Edited by Dr. J. C. K. Preus

1. Consider Confirmation

Dear parent, you have been given a most precious gift, your child. You love this boy or girl and realize the goodness of God in providing him or her.

As mothers and fathers we love and esteem our children. We wish them to be offered every advantage. Physically, we seek to provide nutritional food, medical care, and adequate clothing. In a social way, we desire them to be balanced, normal healthy persons. Educationally, we try to give them every chance to develop the resources within them.

There remains one area, however, that we as parents will not overlook, the spiritual and moral training of the child. God's Word has said that parents will bring up their "children in the fear and admonition of the Lord." We have observed in others the result of neglecting this aspect in their lives, the tragedy and remorse it too often brings the child, or parents, or both.

To fill this gap of the spiritual and moral training, will you for a while consider the possibility of confirmation? The instruction along these lines which you provide in the home with your teaching, example, and influence of the home are not to be slighted. Your faithfulness in sending the child to the Sunday school is not to be forgotten. Yet, will you kindly page through this little folder and consider if you would not be wise in helping your child to obtain confirmation instruction in the Lutheran church.

2. What Is Confirmation?

Confirmation is a rite of the Lutheran church. It is not of divine origin. It is a practice of the church by which it gives intense Christian instruction, and then at its completion, if the student wishes, he makes a public confession of his faith.

Confirmation is in harmony with the Word of God. The Bible clearly states that the children are to be brought up in the fear and admonition of the Lord (Ephesians 6:4), and that one is to be able to give an answer for the faith that is in him (1 Peter 3:15). Confirmation provides these two things. In addition confirmation is an opportunity to confess publicly the Christian faith that one cherishes after due study, meditation, and preparation (Mt. 10:32). Finally the study of confirmation enables one to examine oneself to receive the communion of the altar (1 Cor. 11, 28).

Normally, a child commences confirmation study at the ages of twelve, thirteen, or older. For one or two years, the confirmand meets one period a week with his class and pastor and together they study the Bible, Bible history, the catechism, which is a digest of the Bible, and hymns. Together they pray, study, and discuss the way of salvation through Christ the Redeemer.

At the end of the instruction, the confirmand is invited to take part in confirmation exercises. If the child wishes to complete the course, he then publicly is examined as to his knowledge of Christianity. At the confirmation service, which is a "red letter" day in one's life, he makes a public confession of his Christian faith and promises lifelong faithfulness to his Lord. Following the confirmation he is invited to be a guest at holy communion.

Confirmation has proven of inestimable value to Christians. It furnishes a most thorough course of Christianity, and it affords an opportunity to witness before God and men one's esteem for his Saviour. The result of this painstaking method is that youths who have been brought up in the Lutheran teachings usually are faithful to their Lord and to the church, they have a guide in the manifold temptations with which every one is beset, and they have received a knowledge to meet sorrows and losses. Confirmation grounds them in the rock of Jesus Christ from which they normally do not fall (Luke 6:48).

A person will always cherish the experience of confirmation days. The privilege of working, studying, and praying together about the sacred Word of God is something that one always holds sacred. Never do they forget learning such items as "I believe that Jesus Christ is my Lord,

who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and the power of the devil, not with silver and gold but with His holy precious blood." Confirmation makes of the Bible "a lamp unto one's feet and a light to one's pathway."

3. The History of Confirmation

In the early church it soon developed that one be baptized and later be confirmed. Unction and the laying on of hands became a ceremony performed by the bishops, often with the words, "I seal thee with the sign of the cross and confirm thee with the oil of salvation in the name of the Father, Son, and Holy Ghost."

The Roman Catholic church came to adopt confirmation as a sacrament. They are the only group who so regard this act.

Lutherans early adopted confirmation. In 1534 Butzer taught that baptized children after antecedent Christian instruction might make public profession.

Confirmation has no magical powers. "It is no sacrament", writes G. H. Geberding. "It has no conferring of Grace by the pastor's hands, but simply a directing of the Word and the Church's prayer to the individual."

Confirmation is an integral part of the Lutheran usage today. It has proven of great value in its instruction, and the public examination and confession of faith, under the guidance of the Holy Spirit, definitely holds one loyal, in most cases, to the Triune God.

For the most part, our children are brought to the Lord as infants in holy baptism. The second part of the divine injunction (Mt. 28: 19-20) "to teach them all things" however necessitates thorough Christian training. The fact that the children are baptized when they are small also calls for a confession on the part of the individual when he reaches the age of understanding.

Where children attend our churches and Sunday schools from other backgrounds, they are offered the chance to take confirmation instruction. They are to know that they are not compelled to make the promises. On the other hand, such children are to understand that if they do make the confirmation promises they then become communicant members of the Lutheran church. The church welcomes these children to take the instruction even if they do not become confirmed.

Confirmation is proving itself of great value in providing adequate instruction in Christ and in affording one an opportunity to confess the faith that is in him. It has proven itself to such an extent that several Reformed churches are now seeking to also have a form of confirmation.

4. Objections to Confirmation Answered.

1. The objection is offered that the promise to "renounce the devil and all his works and all his ways" is impossible to keep. This is part of the confirmation day pledge.

"Would it be too much to ask you publicly or privately, Are you a Christian and will you remain a Christian?" asked President T. F. Gullixson of Luther Theological Seminary in answering this objection. People concur that would be a reasonable question.

Is it unfair to ask you on your wedding day, "Will you love, cherish, and honor the marriage partner?" Folks agree that the question is fair.

"It is similarly just and reasonable to ask a confirmand if he will pledge lifelong allegiance to his Lord. This does not imply the impossible, that the confirmand will never sin, because he will daily sin through weakness but not through deliberation. 1 John 1:7 "If we say we have no sin we deceive ourselves and the truth is not in us." This promise means that the individual will combat sin and should he fall into transgression he will get up, confess it, and ask for redoubled strength to resist evil.

2. The objection may be offered that the confirmand can't memorize or learn.

If it is established that a student is slow, every pastor will understand and make due allowances. No person will be denied confirmation into the Christian church because of any inability to learn.

3. The objection may be offered by the child that confirmation is work and many churches have a much easier route.

Surely, confirmation entails study and patience. The Holy Spirit writes in 2 Timothy 2:15, "Study to shew thyself ap-

proved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is conceded that other groups may offer easier routes, but one questions the wisdom of adopting such a low standard in preference to the high plane of God's Word.

The effort required in confirmation will be found to be repaid a hundred fold in personal satisfaction of having honestly studied the way of salvation.

4. Some may object that Saturday is the pupil's free day, one has so far to send his son or daughter, or that the child must help with work on that day.

It is true that sacrifices must often be made that confirmation may be completed. It is remembered, however, that Jesus of Nazareth sacrificed Himself, yea, sacrificed His body on the tree for our sins. It is recalled also how the Lord further stated, "He that taketh not his cross, and followeth after Me is not worthy of Me."

Confirmation may be a sacrifice and effort on the part of some, but how insignificant it is compared with the sacrifice that Jesus has made.

5. Advantages of Confirmation in the Lutheran Church.

In having a child study for confirmation a parent is obeying the very command of God to bring up the child in the nurture and admonition of the Lord. It is in direct accord with the Old Testament wherein the fathers were to instruct their children as to the ordinances of God. Parents in encouraging and helping their children to take this study are truly seeking to bring their children, what the Bible proposes, a faith in Jesus Christ as their Lord and personal Savior.

A parent will have his child confirmed because he feels that his son or daughter needs spiritual and moral care as all as physical and mental upbringing. He realizes from observation of our generation the terrible consequences of giving youth a strong body and a trained mind but of leaving the conscience and soul forlorn and neglected. Truly, a Christian father and mother do not forget the injunction, "Seek ye first the kingdom of God and His righteousness and these other things will be added unto you." Christian parents really want to bring up their families in the fear and love of God and they thus hope when the children must leave home they will not depart from the God of their fathers.

Confirmation is very personal instruction in Christianity. The relationship between the pastor and the child is very close. Many times even private conferences are held on problems of their Christian life. This close relationship is a bond not only to the church and pastor, but to the Lord that in most cases is firm and lasting.

Confirmation day itself is a moving event. The flowers for the occasion, the new robe or new clothes, the singing, the large crowd, the prayers and well wishes of the people, all tend to make this stand out in the life of the confirmand. Many express, "No one could pay me any sum if I had to be denied my confirmation day. What a wonderful experience it was."

Through confirmation a Christian is embedded in the rock of Christ. He is taught, inspired, and guided to see Jesus as his Friend, Helper, and Guide through life. To delay or postpone this opportunity like in so many other circumstances, is disastrous. A seaman who goes to sea with no instruction will lose his ship. Similarly, a person who is untrained in the problems of life may be shipwrecked, but he that gets his "basic or boot" training in confirmation and in the home may be led on a straight course to life eternal through Jesus Christ his Lord.

VI. A Kindly Invitation to You

The Lutheran church located at kindly and warmly invites your daughter or son to join its class on at

The church will offer her or him every consideration to make the study interesting and worthwhile. They are welcome to take the instruction and at the end of the course, if they desire, they may be confirmed. If, for any reason, they do not feel that they wish the actual confirmation, they still are warmly welcome to take the instruction in God's Word.

The class will be invited to regular worship on Sunday. It is felt that this as part

Question: An infant who dies before he is baptized, is he saved?

Answer: A child is a gift from God to parents, with responsibilities attached. The first Christian responsibility, and blessed privilege, is baptism. If baptism is neglected or despised by the parents, will God lay this sin to the charge of the child? He has not told us. He has commanded baptism. We are bound to employ this gracious "washing of regeneration" which God in His mercy has provided. We are bound. Is He? He hasn't seen fit to disclose any information to us. When the desire was to baptize the infant, it is difficult to imagine anyone denying the comfort of God's love and mercy to bereaved parents. When it wasn't the desire or intention, we do well to leave the matter with God who loves all men, and in a very special way the helpless children. But His command stands, "Go baptize."

Question: Can a layman baptize?

Answer: Yes, And he should, but only if an emergency exists prohibiting the presence of an ordained pastor.

Question: According to Mt. 24:36, how can God and "the Son" be one, when "the Son" doesn't even know the "day and the hour, but the Father only"?

Answer: First of all, there is the mystery of the Trinity. God is one in three Persons. The Son is God, but He is not the Father. The Spirit is God, but He is not the Son and not the Father, and so on. Each of the three have the divine attributes of the Godhead. They have had them from eternity. The Son became man, and took upon Himself a state of humiliation. In this state He still as God had all the divine attributes, including omniscience, but He used them only according to direction from the Father, as they would glorify the Father. That the Son didn't know the day or the hour of the passing away of heaven and earth, doesn't mean that He couldn't have known it, just as well as He knew that heaven and earth will pass away. The "when" was not one bit necessary to His work of redemption, nor to our salvation. "Be ye ready" to receive Him when He comes in glory, is far more to God's glory than "Get ready" for a catastrophe, for the end is next year. Finally, it is not certain that Jesus said "neither the Son." See the marginal note in the Bible.

The Ten Commandments in Verse

By Adolph Hotlen

GOD SAYS:

I

Love me alone for I am he
Who rules the earth, the sky, the sea.

II

You will not curse nor lie nor swear;
Of God's great wrath you should beware.

III

Keep sabbath as my holy day,
Give thanks and praise, and humbly pray.

IV

You will not disobey your dad
Or cause your mother to be sad.

V

You will not harm, nor hurt, nor hate
Your neighbor; he's your fellow-mate.

VI

Control all evil lust within;
To think on it is also sin.

VII

To do the right you will not steal,
Nor cheat, nor do a crooked deal.

VIII

Dare speak no ill of anyone;
Defend the good in everyone.

IX

Do not begrudge your neighbors' wares
But help them keep all that is theirs.

X

You will not lure your neighbor's wife,
Nor maid, but live a holy life.

of the instruction will implant in the confirmand the habit of steady church attendance.

All of the assistance you may give the pupil will be appreciated. If you would like to help your daughter or son with the lessons, your cooperation will be kindly received. Likely, the greatest assistance we can give our children in their Christian training is the example and influence of ourselves.

We heartily invite your young daughter or son to be with the class. "As for me and my house we will serve the Lord."

"AS WE FORGIVE..."

Much of the effectiveness of our witness for Christ throughout our lives depends upon our ability to forgive. Harmonious relationships with our fellowmen largely depend upon it, and without harmonious relationships, work for Christ is difficult. Our ability to approach God depends upon our ability to forgive. The forgiveness of our own sins depends upon it.

So much depends upon true forgiveness that our Lord Jesus Christ included it in the only prayer He ever taught His apostles. "And forgive us our trespasses as we forgive them that trespass against us."

"As we forgive"—each time we utter the Lord's prayer, we ask God to mete out to us the same judgment as we mete out daily to those with whom we come into contact. We must honestly face this question—What hope can we have in God if God is to forgive us our offenses against Him in exactly the same way as we forgive those who offend us?

Just how do we forgive? A neighbor or a member of a man's family has slighted him. He has forgiven the slight, but a strain remains between them. Is there a strain between God and the sinner He forgives? God forgives completely, man's forgiveness is often only the suppression of a grudge.

A man has been insulted. He feels the insult is too much to forgive. Is this God-like forgiveness? Perhaps he has forgiven but he will not see the other again. It takes time for his ill feeling "to wear away." This is not God's way of forgiving.

Someone has slandered us and we retaliate. Is this like the One "who, being reviled, reviled not again"?

We are after all so unreasonable in our resentments. Here is a person who dresses shabbily. Without considering his circumstances, we feel offended at his shabbiness. We snub him or are insultingly condescending to him. Do we ourselves not appear shabby, spiritually, before God? God is no respecter of persons. His estimate of the shabby person is perhaps higher than of us.

Then there is the person who is better-dressed than we are, wealthier than we are. We are inclined to envy him, which is a form of resentment. Why cannot we forgive him his material success? If our God is good enough to give him the ability to get wealth ("...for it is He that giveth thee power to get wealth"), surely we should be able to forgive others wealth acquired by fair means.

Here is a person who is not considered mentally bright. We resent his supposed mental inferiority and ignore his attempts at friendliness without any regard for his feelings. Does our behaviour not make us seem simple in the sight of God? Yet we expect Him to accept us as we are.

Here is one who is mentally brilliant and has achieved high scholastic attainments. How many of his friends truly rejoice at his success? A few. The many who profess the warmest friendship would not miss an opportunity to hinder his further progress or to injure his name. So many find it hard to forgive another his success.

We are often very petty in the quality of our forgiveness. Have you ever heard some one say "Yes, I will forgive you, but I never want to see you again." If God said that to you, would such forgiveness mean anything to you? Sometimes we hear some one say rather proudly, "I can forgive, but I have a long memory." Is this like God's forgiveness who says He "will remember sin no more"?

Sometimes we maintain an unforgiving attitude even towards those whose sin is not against us. Most of us know a man or woman who is struggling against some evil habit. Do we give him a helping hand by forgiving him his weakness and befriending him? More likely we shun him, leaving him to find his friendships where he will again be exposed to the old temptations. Christ, our example, did not shun even the worst of sinners.

Life would be much more harmonious and beautiful if only we would truly forgive offences the small ones as well as the more serious. If the time and energy spent by so many in ill feelings and criticism was spent in honest efforts at developing an atmosphere conducive to peaceful and Godly living, our witness for our Lord would be fruitful indeed.

Our lack of forgiveness can hinder God's

work of reconstructing human lives. How often people hold a person's past like a sword of Damocles over his head. Because of some mistake or misdeed in his past life we refuse to accept him socially, perhaps even if he has paid for his sin many times over, and is now living a more upright life than we are. With us he finds it hard to "live down" his past.

Does God require us to live down anything for which we can obtain his forgiveness? God's forgiveness is complete and final. The only thing He asks us to do is "Go and sin no more." God does not look upon one's foolish past, but He looks towards the possibilities of a redeemed future. By our unforgiving attitude we act as though we would blast the life God is yearning to "make new."

"Neither do I condemn thee," are Christ's words to a sinner. From what great love such forgiveness springs! and from what great wisdom! Such forgiveness awakens man's finest latest qualities. It challenges him to justify God's trust in him. "Forgiven greatly" the sinner can truly say.

Such forgiveness quickens in men's hearts the divine spark of sacrificial service. The outcast Samaritan woman becomes the bearer of precious gospel tidings. Another repentant sinner breaks her most precious box of ointment to anoint the head of Him who forgave her. The Saul who is guilty of the blood of many Christians becomes the Apostle Paul who makes his whole life "a living sacrifice" to God. Our forgiveness, too, could be on uplifting influence in the lives of sinners around us.

Do we ever find ourselves unwilling to forgive? We sin greatly by this attitude. We must forgive all whom God forgives. Christ died for this sinner, washed him in his own blood. God has forgiven him and accepted him. Dare we do less? We are neither purer nor holier than God. We cannot approach God till we can truly say "And forgive us... as we forgive..."

Forgiveness should be complete—"...from your hearts..." Matt. 18:35, in order that God may forgive us. "And when ye stand praying, forgive if ye have aught against any, that your father also which is in heaven may forgive you your trespasses. But if ye do not forgive neither will your Father which is in heaven forgive you your trespasses." Mark 11:25-26.

Forgiveness should be immediate. "Let not the sun go down upon your wrath." Eph. 4:26. Forgiveness should be continuous—"Until seventy times seven." Matt. 18:22. When we can forgive as we would have God forgive us, only then can we ask for His forgiveness.

—M. E.

QUESTIONS

Question: What attitude should the church take in regard to Sunday work, that is, where a man's job keeps him away from Divine services a large part of the time?

Answer: The church should have looked with disfavor on this practice long before "the duration" set in. Such an attitude would have contributed its share toward "the duration" not being upon us. Little by little, more and more jobs were included under necessary Sunday work. The industrial and commercial world noticed very little unwillingness to work on Sundays from Christians. Now it has become quite acceptable, honorable and patriotic to work on Sunday "for the duration." What is happening? Interest in the church is cooling. We should be keeping "the home fires burning." Instead, maybe "the boys" will come to start "the home fires burning." God grant one or the other, or both.

Question: Is self-confidence sin?

Answer: That depends. If one is confident in his own ability and good works for salvation, yes. For that is denying Christ and His work of atonement. But if it is taking oneself "by the nape of the neck" and setting to work on some Christian assignment, no. Sanctification doesn't thrive on "ain'ts."

Question: Who are the elect? Are they Jews?

Answer: They would be those who are saved in the interim, "The church of the afterborn." "They that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Very likely the more part will be Jews who refuse to recognize the beast or receive his mark.

GOD THE LAW GIVER

"The heavens declare the glory of God and the firmament sheweth His handiwork... The law of the Lord is perfect..." King David rose to sublime heights in his psalms which sing of the greatness and wisdom and goodness of God. Who can watch the grandeur of the heavens at night or observe the beauties of nature by day or consider the laws which keep all nature running smoothly and harmoniously and not join in King David's song?

Just how marvellous God's handiwork is we are finding out only bit by bit and it is taking us long centuries. Astronomers who scan the skies through powerful telescopes and study the motions of visible heavenly bodies tell us that they all move along definite paths at definite speeds in perfect harmony with each other. In fact, they observe such great mathematical precision that they exclaim in wonder that God is a great mathematician to have established so perfect a system.

With equal wonder we can say that God is a great physicist. We find definite laws of physics which the physical world obeys. The law of gravity works according to definite set rules and enables us to remain on the surface of the earth and our buildings and other belongings to stay where they are placed. Light travels at a constant speed. It has laws governing its reflection, refraction, intensity and composition. Sound has its laws as to speed, intensity, pitch, reflection, etc. Laws govern heat and cold and air currents, the behaviour of all other gases under different conditions and the actions of electricity and of all natural forces.

Our discovery of these physical laws and of the fact that they are constant or that any deviations from the laws are according to other definite fixed laws, has made it possible for us to achieve wonders in improving our means of transportation, in developing industry, in adding to progress in art, in music, in the invention of instruments that make further scientific research possible, in the production of aids to hearing, sight and many other articles that add to the happiness of human life. God has provided a world full of material with which we can work and by the laws he fixed for the behaviour of matter has filled the world with possibilities for human progress.

No less marvellous is God as a chemist than He is as a physicist. He has created all the elements and laid down laws according to which the elements react to each other. Here again is wonderful accuracy and precision. In the very first chemical reactions we study—why does one atom of chlorine react with only one atom of sodium to form salt? Why does one atom of oxygen unite with two atoms of hydrogen to form water? They have certain valences, we learn. And what are valences? Well, that has to do with atomic structures. Then follows the story of the atom, protons, electron, nucleus and further detail. When we consider the atomic structures of all the elements and the great number of reactions possible among the elements, we marvel at the wisdom of the Master Chemist who devised them all. Organic chemistry, inorganic chemistry, biochemistry with all their branches from a vast field of science and in every detail there is perfect law and order.

As we study chemistry we say, "That is Newton's law, That is Dalton's law," and so on. We almost forget Whose laws they really are. True, these men deserve credit for discovering the laws, but more credit is due to the One who made the laws for us to discover. These same laws and the matter which obeys them have been in existence since God created the universe. He made them all and He saw that they were all "good".

Using their knowledge of chemistry men have been able to do almost miraculous things in medicine, to produce great improvements in food, nutrition and clothing. Combining their knowledge of chemistry with other sciences they have been able to invent new building materials and erect structures which are marvels of engineering skill. In all things God has provided for man very bountifully and given him wisdom so that he can make use of God's bounty when need arises.

Have you been able yet to understand all the biochemical processes that go on within your own body? You come home at night physically and perhaps mentally exhausted. You eat a satisfying meal and

go to bed and next morning you awaken feeling fresh and strong. Without any conscious effort on your part your own body has been put into first class working condition. All worn out cells have been rebuilt, fatigue toxins and other wastes have been discarded, fuel for energy has been stored in readiness for immediate use. Your mind is clear and alert. Your zest for living has been restored. The food you ate last night is now coursing in your veins as rich red blood, yet all you are conscious of is that the food tasted good and that you slept well. What a marvellous self repairing and self adjusting body the Great Inventor, God, has given us!

Yes, the Biologist Who made us and Who has made the seemingly endless variety of plant and animal life has at His disposal most amazing skills of physics, chemistry and engineering as we see from the study of His creatures—from the tiniest fly to the largest elephant; from the tiniest flower to the mightiest oak. He created all according to scientific laws and set limits within which they may intermix so that they will always continue to produce after their kind. A potato cannot be crossed with a tree, an insect cannot be crossed with a bird, a fish cannot be crossed with a rabbit. They all obey the laws of heredity laid down by God. Mendel's law? Yes, Mendel did find out about it, but it was there, ready to be found.

God created all things and to all things he gave laws which they all obey, producing harmony in the universe. The "perfect" laws of God work perfectly. All nature was made so that it has no choice but to obey its laws as given by God.

Man only He made higher than all nature, in His own image. To man God also gave a law, a moral law. But because He made man Godlike, in His own image, He placed him above the law. To man He gave the power of choice. Man can either obey God's perfect law or disobey it, as he chooses. Man was given to understand that which is good and then left free to exercise his own will.

What would happen if nature refused to obey God's laws? Suppose oxygen and hydrogen refused to stay together to form water, suppose nitrogen and oxygen refused to mix together to form air, suppose atoms and molecules refused to stay together to form matter, suppose the law of gravity refused to function and all things flew off the surface of the earth?

What a terrible state of chaos that would be! It would compare fairly well with the state of chaos in the moral world today. Man, knowing good, chose to know evil also and since then the "imagination of man's heart has been evil continually." All his knowledge and ingenuity he uses for the purpose of dominating an exploiting his fellow man. Man alone disobeys the good and perfect law of God. Wherever he goes, whatever he touches, there he brings sorrow and suffering to other men. His greatest achievements are in the destruction of human life and happiness.

How long will it take for man to realize that he will never be able to establish peace on earth, nor achieve lasting happiness until he begins to obey that great moral law which Christ announced, "A new commandment I give unto you, that ye love one another." We have discovered so many scientific laws and have made such great progress by their application to the material world. Why do we not rediscover this one great moral law and apply it in all our human relationships?

Prayer

These are a few things I have prayed for, Lord,

A few small things your Grace alone can give.

The strength to leave unsaid the bitter word;

The power to say the kind one and forgive All that is said or done by thoughtless men, Blinded a little while by envy, hate;

The courage to go on and try again When hopes have failed. The patience, Lord, to wait

The wisdom to see clearly and to cling To simple truths, though fame and glory dim.

The faith to make a dream a living thing; The worthiness of hearts to follow Him A gentleness of soul, a spirit meek

The nobler life. These are the things I seek.

—Christie Lund.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba., Andet Nr. i Januar, 1946

4 søndag etter Kristi Aapenbarings dag

NAAR VAAR TRO SVIKTER OSS

Matt. 14:22-33

H. Arnholt Strand

Mens Jesus framdeles var avsides op i fjellet for aa be, og det var blitt aften, var baaten med disiplene i "midt ute paa sjøen og arbeidet haardt mot bølgene, for vinden var imot." Fra sitt avsides sted kunne Jesus se disiplenes nødstedte stilling, og "i den fjerde nattevakt kom han til dem, vandrende paa sjøen." Dette fylte disiplene med frykt, for de trodde det var et spøkelse, "og de skrek av redsel."

Men da Jesus stillet deres frykt, ser vi straks hvordan Peters impulsive karakter viser seg som alltid. Han ønsket aa etterlinge Jesus, men... hans tro sviktet ham. Hvorfore? HAN MANGLET BESTANDIGHET.

Peter hadde tro, kjærlighet og mot, men han manglet en ting: bestandighet. Siden lærte han bestandighet gjennom mange bitre erfaringer.... Mange kristne idag er lik Peter. De begynner godt, de gaar ut med stor begeistring, men faller snart ved veikanten, for deres tro mangler dybde, bestandighet og utholdenhet.

Hvorfor sviktet Peters tro ansikt til ansikt med stormen? Han var alt begynt aa synke, ennskjønt han var en fisker og rimeligvis en god svømmer. Det var et dramatisk øyeblikk som fikk Peter til aa rope: "Herre, frels meg!" "Og gjør det kvikt", for det er hvad det greske gjernings ord egentlig betyr. "Og Jesus rakte straks handen ut og tok fatt i ham og sa til ham: Du lite troende! hvorfor tvilte du?" Peters tro sviktet ham fordi ha saa bort fra Jesus og festet sitt blikk paa det oprørte hav. Og saa tvilte han paa Jesu makt til aa holde ham oppe. Og han sank!

Ogsaa vi synker naar vi ser bort fra Jesus og ser paa farene omkring oss. Vi synker naar vi holder oss borte fra Guds hus, fra bibelen og forsømmer bønne. Vi synker naar vi ikke holder husandakt og aldri har en liten stund alene med Jesus, — disse fjelltopp-oplevelsene med Gud som styrker vaart liv med ham og øker vaar tro. Forsøm dem, og ditt aandelige barometer vill synke! Og saa vill din tro svikte i ditt livs mest krevende momenter. Den svikter, dersom du i ditt begjær etter verdens mange ting, svøper tilside de evige verdier som Gud tilbyr dig i sitt Ord og i sakramentene. Og hvis du ogsaa somme tider frykter for at din tro skal svikte naar du trenger den mest, dersom du lik Peter, er drevet hit og dit av øyeblikkets innskytelse og begeistring, lær da ogsaa noe annet av Peters opplevelse. Korsfestelsen hadde gjort Peter usikker. Vi finner ham ved sjøen i den hensikt aa vende tilbake til sin gamle gjerning: fiskeriet. Men midt i hans skuffelse over sin egen trossvikt, viser Jesus seg for ham ved Gennesarets sjo. Akkurat som den første gang da han kalte, kam i sin tjeneste med ordene: "Følg meg!" Denne gang behøvte ikke Mesteren aa tale til Peter. Hans nærvær var nok til aa minne Peter om hans svikt. Her stod han — bitter i sinn, ferdig aa kaste sin nyfødte tro overbord, egentlig ikke fordi den dypest sett hadde sviktet, men fordi han hadde sviktet Herren, og fordi han ikke hadde sett lenger enn til overflaten og til sin tros betydning for de kommende slekter. Dette var det øyeblikk da Peter virkelig saa Jesus og grep fatt i hans veldige hensikt. Da begynte den overbevisning aa komme til Peter at hans eget personlige tap ved Goltgatas tragiske hendelse var *Verdens Vinst*, siden korset for alltid ville staa der som det mest overveldende vitnesbyrd om Guds tilgivende kjærlighet.

Det er Peters opplevelse av skuffelse i sin kristendom som mange av oss oplever idag, og aarsaken er en svak og sped tro som mangler dybde og derfor ogsaa mangler bestandighet. Vi gaar tilside for de dype kjensler. Vi vil ikke tenke paa døden det er ubehagelig. Der er fornem forsiktighet,

"TOET I LAMMETS BLOD"

Av den finsk-svenske prest Max Oterdahl

"Kan presten komme paa sognebud nu med det samme?" spurte en røst i kontordøren. Presten vendte sig. Der stod en halv voksen gutt i vinterklær. — "Hvorhen gaar turen?"

"Til Anders Øberg i Nordgrenden. Jeg har hest."

"Godt, jeg kommer straks."

Presten gikk inn paa soveværelset og gjorde sig ferdig. Alterbok, bibel og salmebok laa i ulsterens lommer sognebudskrinet bar han i haanden.

Det var omkring trettende-dagen. Men det var ikke sledeføre, saa ferden maatte foretas i stolkjærre. Over bygden laa skumringen dyster og tung.

Paa veien fikk presten vite av skyssguttene at den syke led av tæring. For et aar siden hadde han kommet hjem fra Amerika, og bodde nu med familie i fattige kaar i en graa stue paa sin lille jordflekk. Skyssen var fra nærmeste gaard. Mere fikk presten vite, for gutten var unnselig og lite pratsom.

Da han traadte inn i stuen saa presten straks at her holdt baade sykdom og fattigdom til. Konen, som saa forgremmet og lidende ut, møtte ham med ordene: "Det var snildt at presten kom, for han der har vært saa urolig." Dermed pekte hun bort i kroken nærmest døren, en uheldig plass for en sykeseng, da den kolde vinterluften stod like inn paa den syke hver gang døren blev aapnet. I sengen — en utdragssofa — laa en uttæret mann. Lengre inne i stuen satt tre barn, i alderen 9 til 12 aar. De saa ut som de hadde faatt strengt tilhold om aa være snilde og tyste naar presten kom.

Presten gikk fram til sengen og tok den sykes feberhette haand. — "God dag, Anders Øberg! Det ser ut til at legemets krefter tar av, — hvordan er det saa med sjelens?"

En taare blinket i mannens øie.

"Det er daarlig. Og snart er alt forbi. Det er noe jeg gjerne vil snakke med presten om, men jeg orker saa lite." — Et hosteanfall avbrøt ham.

Men nu kom konen borttil.

"Ja, han har vært i lenger tid, — fra straks før jul har han ligget, — og inte raar jeg med aa stille baade hanom og barna, — og inte veit jeg hvor mat skal komme fra til oss alle; for det vesle potetlandet og det grannet som kommunen gir, skal en inte komme langt med, — og..."

Leksen var visstnok ikke innøvd paa øyeblikket. Den syke gjorde en utaalmodig bevegelse, og presten skyndte sig aa ta ordet. Konen tystnet, og gav sig til, med tunge steg over gulvet, snart aa sysle med en sotet kaffekjel paa komfyren, snart aa ta fram kopper fra et skap.

Avbrutt av hoste fortalte saa mannen halvhøit om sin livsskjebne. Det tunge og farlige slitet i grubene over i Utah hadde

vi maa ikke elske for dypt, eller le for høyt, eller sørge for mye. Vi kan ikke, vi moderne mennesker klare virkelighetens kolde vind. Og i troens rike finner vi mange kirkelemmer som ikke vil søke under overflaten, ellers kunne de jo faa et nytt syn eller en dyper innsikt, som kanskje krevet en helhjertet, uvilkaarlig hengivelse til Kristus. Med andre ord: De lever forsiktig paa livets overflate. Og saa gar de glipp av Kristi kraft til aa leve det liv som gir overskudd og seier. Deres var bare en liten tro, og lite aa tape... Men jeg kan nesten høre noen sukke: Hva er midlet til aa øke og styrke min overfladiske tro?

FULLSTENDIG HENGIVELSE TIL JESUS.

Jesus fordømte ikke Peter for hans sviktende tro. Han søkteaa berge ham fra selvfordømmelse ved aa kreve av ham en fullstendig hengivelse, og ved aa minne ham om den store gjerning som laa foran ham. "Simon, Johannes sønn! elsker du mig? Fø mine lam! Vekt mine faar." "Ja, Herre, du vet at jeg har deg kjær."

tatt fra ham ikke bare aatte aar av hans liv, men ogsaa meget av helsen. Resten hadde drikken gjort det av med. Han blev arbeidsudyktig, led dessuten av hjemlengsel — og reiste tilbake pengelens. Hadde vært hjemme nu et aar, men fortjenesten var klein; lite arbeide var det aa faa, uten skoghugst, og det oversteg hans krefter. Ikke hadde han vært av de verste i ytre henseende, men han hadde lite søkt Ordets hørsele, og Herrens bord hadde han ikke besøkt siden sin konfirmasjon. Nu hadde syndserkjennelsen vaaknet, nu da døden stod for øie.

Hustruen kom igjen borttil: "Men presten bør vite at han har aldri vært en gudsfornekter, og han har da vært i kjerka av og til, og barna har'n alltid villet ha tidlig døpt, og..."

Mannen avbrøt henne med forbausende sterk røst: "En gran blir en gran selvom en henger epler paa grenene til jul. En synder er en synder selvom han iblandt stikker innom kirkedøren. Jeg har det som ligger mig tungt paa samvittigheten. Lite har jeg lyttet til Herrens ord, og mine egne veier har jeg gaatt. Men nu har Gud slaatt mig. Ja, hr. pastor, nu har Gud slaatt mig, — derfor ligger jeg nu her og skal dø."

Øinene virret i angst, og fingrene pillet nervøst paa dynen.

"Jeg skal dø nu. Men jeg faar ikke ro i sjelen. Riktignok har ikke lensmann faatt greie paa noe; men Gud er lensmann, og dommer og. Jeg kan ikke dø før jeg faar alt opklart."

Presten forstod at det var et eller annet lovbrudd som hvilte den syke paa samvittigheten. Han had derfor konen om aa ta barna inn i kammeret, gjennom hvis lukte dør han nu og da hadde hørt dempede stemmer, stundom ogsaa et spebarns graat. En døpdes bekjennelse er ikke for andre enn prestens øre. Hustruen kjente til saken fra før; graatende satte hun sig ved komfyren.

Det var en ulovlig elgejakt straks før jul det gjaldt. Paa den jakten hadde Anders Øberg forkjølt sig dyktig og vor den grunn blitt sengeliggende. Nu var han i stor angst, og mente at Gud hadde slaat ham.

"Jeg visste det ikke var lovlig aa skyte elg. Men jeg kom over dyrets spor, — og vi hadde ingen mat hjemme, min kone laa i barselseng, og julen stod for døren. Saa kom jeg paa elgen i skogen, og jeg skjød, for ingen var jo der som vidne, og hjemme trengte vi mat og penger. Huden solgte jeg inne i byen, — det finns jo alltid kjøpere som ingen spørsmal gjør. Noe av kjødet solgte jeg og, saa vi turte jul med kalas. Hr. pastor, vi feiret den hellige julehelg med det jeg fikk for elgen, men det var blodpenger, syndepenger! Og derfor har Gud slaatt mig, og derfor maa jeg dø. Aa Herre Gud, forbarm dig over mig!"

At mannen hadde brutt loven var sikkert nok. Derimot var det sikkert ikke den jakturen som var aarsaken til hans fortvilte helsetilstand; den hadde uten tvil kommet snart allikevel, som en følge av lungetæringen. Men den omstendighet var lite aa snakke om til ham

Derimot talte presten til ham om frelsen i Kristus for alle botferdige syndere, om ham som støter ingen ut som kommer til ham og bekjenner sine synder.

Og livets ord fikk inngang i den sykes sjel. En stille fred la sig over det ansikt som før var forvridd av angst og anger. Levende fulgte han med i skriftemalet, og med takk og glede tok han mot absolusjonens tilagn. Nadverden skulde til aa begynne.

Da reiste konen sig. Varmen var gaatt ut i komfyren, kaffekjelen var kald. Hun la ny ved paa og blaaste i glørene. Snart spraket det igjen muntert i oven.

Presten tok salmeboken og begynte aa lese nadverdssalmen "Hur kann jag glömma honom..." Med det samme satte konen kaffekjernen mellem knærne og tok paa aa male saa det knisset og knaste.

Presten steg framtil, la haanden paa akslen hennes og sa: "Vær saa snild aa la kaffen fare, kom heller og ta del i vaar andakt!"

"Men presten ska' vel ha kaffi, veit'!

Dere har jo kommet lang vei i kulda, og annet enn kaffi har je' inte aa by paa..."

"Takk for god vilje! Og kaffe kan vi drikke siden Men kom nu og sitt her!"

Hun satte sig paa stolen ved sengen, med et langt sukk, som visstnok var ærlig ment.

Efter nadverden sa presten: "Saa har vi da lagt alt i Guds hender, baade det som har vært og det som er. Og av Guds haand vil vi ta det som venter. Er det ikke saa, Øberg?"

"Jo, vi har ingen annen vei."

"Behøver vi noen annen?"

"Nei, vi behøver ingen annen!" — Den syke mannen smilte fortrøstningsfullt. — "Vi behøver ikke noe annet enn Jesu blod!"

"Og nu kan vi ta fatt paa kaffen," sa presten litt senere. "Det er bra aa ha litt varmt i kroppen naar en skal ut i kulden."

"Ja, kaffi ska' presten faa," sa konen. "Og etterpaa dopper Dere vel den vesle for oss?"

Barnet? — Det lille spebarnet inne i kammeret hadde presten glemt. En slik opplevelse hadde aldri før falt i hans lodd: aa døde en liten en ved farens dødsseng! — Konen ropte inn, og ut av kammeret kom et par nabokoner, den ene bar et lite barn, som vel knapt var en maaned gammelt.

Og paa samme rødmalte kjøkkenstol som nylig hadde tjent som alter under nadverds-handlingen, sattes nu en skaal med vann. Og der, ved farens dødsseng, blev den lille døpt til Faderens og Sønnens og den Hellige Aands navn. En forunderlig stillhet raadet i stuen, og alles hjerter lot til aa være grepet av andakt. Innfor dødens og livets underbare gaater staar menneskene stumme.

Presten hadde haandhilst paa alle til farvel. Med et forlegent blikk bort paa mannen nærmet nu konen sig presten og spurte: "Aa mye koster det?"

"Mine kjære venner," sa presten, "det koster mer enn dere noensinne kan betale."

Kvinnen blev staaende med aapen munn.

"Det koster saa uendelig meget. Men det er allerede betalt. Jesus Kristus har betalt det med sitt blod. La oss aldri glemme det."

Da presten steg op i kjærren, stod konen i døren: "Presten maa ha saa mangfoldig takk! Det er det eneste jeg fattige krok kan si."

Flere aar er gaatt. Paa kirkegaarden ligger en enslig grav. Paa den staar et lite trekørs med Anders Øbergs navn, samt aaret for fødsel og død. Men under navnet staar en innskrift som det er skikk i bygden aa sette paa gravstener:

Toet i Lammets blod

Denne gang er innskriften — det tror jeg for visst — i overensstemmelse med sannheten.

—Lutheraneren.

Olive Hodnefield 80 Aar

29 september fylte frk. Olive Hodnefield 80 aar. Vi gratulerer frk. Hodnefield med dagen og sender de beste ønsker for dagen og fremtiden.

Olive Hodnefield reiste første gang til Kina i 1893. Da hun i august iaar kom hjem fra feltet kunde hun se tilbake paa 52 aar i Mesterens tjeneste i det fjerne Østen. Mange og store forandringer er foregaatt i Kina i disse aarene. Frk. Hodnefield har i næsten hele denne tid vært knyttet til skolearbeidet, især i Fancheng, saa hun har viet en lang og rik arbeidsdag til Kinas ungdom. Og det er Kinas ungdom især som strømmingene har tatt sikte paa i de urolige aar siden revolusjonen. Imot den flom av anti-kristelig litteratur og propaganda som Kinas ungdom har vært utsatt for har de kristne misjonærer statt med Kristi evangelium. De blev ofte misforstaatt, men de siste aarene da krigens voldsomme bølger rullet over Kina, da blev misjonærenes stilling klar for de fleste i Kina. Hva vil fremtiden bringe for Kinas folk? Svaret beror især paa Kinas ungdom. Faar Kristus vinne Kinas unge, da gaar Kina en lys fremtid imøte.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

[Continued from page one] —

ness of sinful thoughts, sinful motives and sins of omission, all combine to deprive them of any hope of being children of God even though during all this time they are confessing their sins to God.

Such an awakening experience is necessary for adolescent youth. We hesitate to call it an conversion because conversion means turning about, which this is not. If they are to realize the fullness of salvation they must realize the depth and vileness of indwelling sin. They must see that the root of sin is in the heart (Mark 7:21-23). They must recognize an natural disinclination toward God, and a love of sin. They must be led to see that not only do they sin, but they are not even sorry about it. These discoveries are necessary before they are in position to realize that the grace of God is unmerited and free to all who need it and will receive it.

Naturally this is a very important and, at the same time, dangerous age. For altogether too many of our youth this is a disastrous period of life. Discovering the cravings of the self life, many live on a purely physical plane, in open or secret sin, with no thought of confessing and forsaking their sin. They are prodigals and need to be converted. There are others who, when coming to a consciousness of the inwardness of sin, begin to compromise. They quietly but effectively ignore the new conviction of sin and are unwilling to face the truth. They simply retain their former "piety" without bringing their sins and sinfulness to Jesus. They do not necessarily live in any gross sin, and often excel in church work. They, too, need to be converted.

But there is still another group that interests us in this present consideration. They are the baptized persons who have come to see their sins in thought, word and deed, and also begin to understand, in part, the evil heart from which sin springs. They are awakened, as already stated. They feel that they have broken their covenant with oGd. They become conscious of the seriousness or God's holy wrath and the judgment of the law. They realize there is nothing good within them. However much they struggle, nothing spiritual comes out of it. But because they are honest (Ps. 32:2) during this awakening period, and because they make full confession of all sins and sinfulness, they trustingly cling to the promises of God. I John 1:9 promises forgiveness of all confessed sin. In Rev. 3:20 Jesus promises to indwell the open heart.

A new attitude toward Jesus will result in a new attitude toward sin. Since nothing good has come or does come from the old nature, they now realize that the only thing to do with it is to put it to death. The indwelling Lord gives them strength to say "no" to the cravings of the flesh. From the Scriptures they are assured that as long as they make full confession of sin, and reckon themselves no longer obligated to serve sin, so long are they children of God. The peace of God gives them rest.

This adolescent and adult experience may be very similar to the experience of a backslider who is converted after having fallen from grace. But whether it be a revived believer or a converted backslider he must be brought to a personal assurance resting exclusively on the redemption in Christ, entirely as if hitherto he had never been a Christian. The former must, in a sense, forget the grace in which he lived in infancy and childhood, lest he be tempted to build his hope of salvation thereon. All must be led to see that their salvation rests solely on Christ and His atonement. For neither baptism nor other means of grace are given to us by God to be the ground of salvation, but as a means whereby we become partakers of Christ's finished salvation.

A free book is awarded by the Luther League office to any Leaguer who reads and reports on five books from the reading list.

The serene silent beauty of a consecrated Christian life is the most powerful influence in this world, next to the might of the Spirit of God.



A Prize Contest For You and Other Luther Leaguers

Here is a new experiment on this page. It is designed for the purpose of encouraging you as a Leaguer to dig into God's Word *for yourself*. Since the best answers will be published on this page, it will help your editor get needed material. Let's all send in our answers. The best answer will win a fine Christian book worth at least one dollar. There will also be prizes somewhat less in value to second and third place winners. Send your answers to the editor of this page.

First, study these verses: "may (you) be strong to grasp with all the saints what is the *breadth and length and height and depth*, and to now the *love of Christ which passeth knowledge*, that you may be filled unto all the fullness of God." Ephesians 3: 17-19.

Now since the love of God is the most wonderful thing in the world, (in fact it surpasses knowledge), and since the Bible tells about God's love, it should be a wonderful experience and a fairly easy task to find at least three Bible passages which describe each of 1. the breadth of God's love; 2. the length of God's love; 3. the height of God's love; 4. the depth of God's love.

Write out your Bible passages under each of the four headings, and sign your name and give your address at the bottom of the page. Mail in by March 1.

If your reaction is favorable, perhaps we could regularly have contests of this nature on this page. What do you think Luther Leaguers?

—G. L.

News From Edmonton

On Nov. 29th, the Edmonton Y.P.L.L. sponsored a Pocket Testament Banquet at which Pastor A. M. Vinge of Camrose was the guest speaker. The theme was "Into the Word and out to the World."

Several appropriate musical numbers were given during the course of the banquet. Rev. Vinge directed our thoughts to seven reasons why we should study the Bible:

1. The Word is settled in Heaven. Psalm 119:89.
2. It is food for our soul. Deut. 8:3.
3. God's word is a light. Ps. 119:105.
4. God's word is power. Jer. 23:29.
5. It purifies and cleanses life. Ps. 119:9.
6. It is the sword of the Spirit. Heb. 4:12.
7. It is seed. Mark 4:14.

We were also given three results which come from hearing the Word and belonging to the P.T.L.:

1. A blessed effect on our personal lives
2. A concern for others
3. A foundation for Christ in our homes.

We thank and praise God for the new members of the P.T.L. who joined at this banquet. We now have 51 members in our church who have promised to fulfill the pledge of the P.T.L. May God give us all much strength wisdom and understanding of His word.

(Condensed from C.M.V.'s report)

P.T.L. Report From St. Luke's Luther League, Congress, Sask.

Our P.T.L. rally was held on November 4th, Canada District P.T.L. Sunday. The pastor had service in the morning and then the whole congregation was asked to stay until the afternoon when the P.T.L. program would take place. Right after the service the Luther League served a light lunch and people had a chance to visit. You see, we had invited the Luther League from St. Victor's up for the day and they turned out an hundred percent. There was a welcoming address and then the local P.T.L. secretary, Lila Dahlman, gave an inspiring address on the P.T.L. and opportunity was given for new members to join. There was a song and choral interlude conducted by Eileen Kopperud and this was enjoyed by all. There were short stories told about the Testament and poems and short articles were read.

St. Victor's choir gave two renditions and then a men's double quartet gave a number, and the McKinnon ladies trio sang a number. Russel Aker held a quizz contest and not only did the contestants answer quizzes on the Bible, but people in the congregation did too. One question that puzzled many was "What was the name of the woman who touched the hem of Jesus' garment?" Of course, the Bible doesn't tell us her name, but many people thought they should know.

Everyone enjoyed it. At this rally we had three young men come who had never been to our Church before and they were quite impressed with the morning service and the P.T.L. program. The mid-day lunch and visiting period, helped in making everyone feel at home.

—Arthur Dahlman.

S.L.B.I. P.T.L. Banquet

On Saturday, November 24, the Student Body and Staff of S.B.L.I. gathered in the dining hall for a Pocket Testament League banquet. We chose the theme "Take time for God." Illustrating the theme our table centrepiece was a clock — bringing out the thought of time, a picture of Christ and a Bible symbolizing that we should take time for God and the reading of His word. The Bible passage connected with this is Acts 6:4. "But we shall give ourselves continually to prayer and to the ministry of the Word."

After the singing of grace, Astrid Hauberg, Saskatoon circuit P.T.L. secretary led in Opening Meditation. Throughout the course of the banquet the following items were rendered: A hymn-sing by Arnold Hagen after which Mr. Loken conducted Bible Study. The theme, "Take time for God" was developed under the sub-headings of Spiritual life, Wisdom from above, Power from on high, and a Saving witness. Each one took part in the study by using their Testaments. Miss Joel then sang, "Thy Word is like a Garden, Lord." Juverna Olson spoke on "The History and Purpose of the P.T.L. stressing the purpose which is "to make it a habit of my life to read a portion of the Bible each day and to carry a Bible or Testament with me, whenever possible." Joseph Rostad spoke on,

"Christ must Increase, but I must Decrease" emphasizing the need of looking to Jesus throughout our lives. "Take up Thy cross and follow Me" was sung by Norman Salte. The Candle Lighting Service was conducted by our local P.T.L. secretary, Milton Rude. During the lighting of candles, "Lead Kindly Light" was played by Viola Rude. During the signing of the membership cards Lauretta Moen, Doris and Grace Nelson sang, "If I gained the world but lost the Saviour." Holding up our place cards on which were lighted candles, we sang "On My heart Imprint Thine Image", followed by silent prayer and a prayer of consecration. A greeting was extended to our new members by our Canada District P.T.L. secretary, Clara Haugen.

In closing the hymn "God's Word is our Great Heritage" was sung after which Pastor Haugen pronounced the Benediction.

We urge young people throughout our district to "take time for God" in prayer and in the study of God's Word as emphasized in the P.T.L.

—A. H. & M. R.

P.A. Luther League P.T.L. Meeting

We held our P.T.L. program on Sunday evening, November 25th, the opening day of our new church. A brief history of the P.T.L. was given and a topic on the P.T.L. theme for 1945 "Take Time for God." A talk on "The Truth about Christ's Remedy for Sin," was presented. Several musical numbers were enjoyed centred about God's Word. After the program opportunity was given for others to join the Pocket Testament League.

—Freda Nelson.

Junior Luther League

(O. I. Lundberg, Sexsmith, Jr. L.L. Adviser Peace River Circuit.)

Why have a Junior Luther League? This question might be asked by many, but I would put it this way, "Why not have a Junior League?" There are many reasons why we should.

Faith needs to find expression in works. This is true for every young Christian as well as for older ones. Boys and girls should have a chance to serve Christ in very definite ways. Young lives surrendered to Christ may soon forget and lose their zeal and enthusiasm unless they are carefully and wisely directed and led in living and serving their Lord.

The Junior League aims to fill the time from school age until they are old enough to join the Seniors. This gives the younger boys and girls a chance to have their own devotional programs, Christian service projects and social fellowship as a preparation for Senior Luther League membership later on. Duties and responsibilities are met more naturally and more easily in a close age group. An organization of their own holds the younger Leaguers together so that fewer are pulled away into worldly interests and friendships.

Let us then as Seniors use the opportunities of rallying our younger members into a Junior Luther League. They need adult leadership so let us not fall short in giving them our support and backing.

Parents give your pastor and advisers the best of cooperation in directing your children into the service of our Lord by arranging a Junior Luther League in your congregation.

"Train up a child in the way he should go and when he is old he will not depart from it." Prov. 22:6.

"An angel paused in his onward flight, With a seed of love and truth and right, And said, Oh, where can this seed be sown That it yield more fruit when fully grown? To whom can this precious seed be given That it bear most fruit for earth and heaven?"

The Savior heard and said, as He smiled, Place it at once in the heart of a child. The angel whispered the blessed truth To a weary teacher of precious youth; Her face grew bright with heavenly light, As she led their thoughts in the way of right."

Happiness is the gift of seeing the good things of life in such high relief that the rest is unimportant.